

LORD BUDDHA AND HIS TEACHINGS

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LORD BUDDHA
Prophet of seven hundred million
followers of Arya-Dharma

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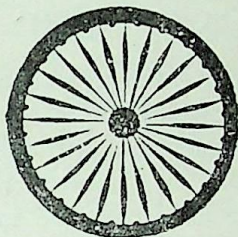
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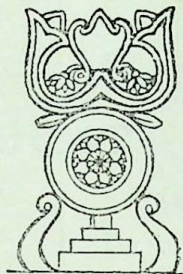
LORD BUDDHA AND HIS TEACHINGS



All India Arya (Hindu) Dharma Sewa Sangh,
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LORD BUDDHA

Lord Buddha is the grandest figure in the history of the world. From the points of view of sacrifice, renunciation, learning, loftiness of character, service to humanity, love for the lowly and the submerged and universality of his teachings—in short from every point of view—he stands supreme, grand and unique among men of all ages—past and present. No historical personage of equal or approaching greatness has appeared on the stage of the world within 2500 years of history.

GAUTAM—The Greatest Hindu

Gautam Buddha was also the greatest among the Hindus of historical times. He was saturated with the best that was in Hinduism. He was a great reformer and brought about a great change in the Hindu Society and Hindu religion which had, in those days, been reduced to a handful of lifeless rituals, meaningless practices and formal conventionalities. Much innocent blood was shed and much killing (himsa) was practised in the name of religion. He preached against these evils and restored Hinduism to its pristine purity. His boons to the Hindu society were great and many. Hence it is that the Hindus have always honoured and worshipped him as a great incarnation (Avatar) of God. In Hindu temples, old or new, wherever a representation of ten Avatars is given, either in painting or in sculpture, Buddha invariably finds a place among them. Even at present there are various Buddhist temples and Viharas in Buddhist holy places

such as Sarnath, Bodh Gaya and Kushinagar, built in recent years by the Hindus—Seth Birlaji and others.

PURANAS ON BUDDHA

In various Puranas, Buddha has been described as an incarnation of God and his worship has been prescribed as a duty for Hindus. As for example the Devi Bhagavat (10. 5. 14) says:—

दुष्टयज्ञविधाताय पशुहिंसानिवृत्तये ।

बुद्धरूपं दधौ योऽसौ तस्मै देवाय ते नमः ॥

Salutation to the Lord who assumed the form of Buddha to destroy wicked sacrifices and to prohibit the slaughter of animals.

In the same way the Bhagavat Purana (6. 8. 17) also pays respect to Buddha in the following words :—

बुद्धस्तु पाखण्डगणात् प्रमादात् ।.....

धर्माविनायेह कृतावतारः ॥

Buddha appeared in this world as an incarnation of God to protect us from hypocritical wicked acts and to rouse us from lethargy.

Garuda Purana also expresses the same idea in the following words :—

वासुदेवः पुनर्बुद्धः सम्मोहाय सुरद्विषाम् ।
देवादिरक्षणार्थाय अधर्महरणाय च ॥

Vasudeva (Krishna) got himself incarnated as Buddha in order to protect the Devas (the righteous) and to root out Adharma or unrighteousness from the world.

In what great esteem and honour he is held by the Hindus, is evident from the fact that on every auspicious occasion his name is invoked by every devout Hindu in the following Sankalpa Mantra :—

“जम्बूद्वीपे भरतखण्डे आर्यावर्तकदेशे
कलियुगे कलिप्रथमचरणे बुद्धावतारे—”

M. GANDHI ON BUDDHA

In this respect I can not do better than reproduce here what Mahatma Gandhi—another great man and a great Hindu, speaks about him. Says he—

“It is my definite opinion that essential part of the teachings of the Buddha now forms an integral part of Hinduism. It is impossible for Hindu India today to retrace her steps and go behind the great reformation that Gautama Buddha effected in Hinduism. By his immense sacrifice, by his great renunciation and by the immaculate purity of his life, he left an indelible impress upon Hinduism, and Hinduism owes an eternal debt to that great teacher. Gautama was saturated with the best that was in Hinduism and gave life to some of the teachings that were buried in the Vedas and which were overgrown with weeds. The great Hindu spirit cut its way through the forest of words, meaningless words, which had overlaid

the golden truth that was the Vedas. And, wherever the Buddha went, he was followed and surrounded not by non-Hindus but by Hindus, those who were saturated with the Vedic law. But the Buddha's teachings like his heart was all-expanding and all-embracing and so it has survived his own body and swept across the face of the earth. I claim this achievement as a triumph of Hinduism. Buddha never rejected Hinduism, but he broadened its base. He gave it a new life and a new interpretation. Gautama was Hindu of Hindus. He was saturated with the spirit of Hinduism, with the vedic spirit. What he did was, therefore, to introduce a living reformation in the petrified faith that surrounded him."

HINDUISM AND BUDDHISM

Thus Hinduism and Buddhism are not two opposite religions, but are like two branches of the same tree. Buddhism, Hinduism,

Jainism and Sikhism are the off-shoots of the one Arya Dharma or Eternal (Sanatan) Dharma or the Dharma which has come down from times immemorial. All these religions have a number of basic and fundamental principles or truths that are common to them. All of them believe in the theory of Karma i.e. a man reaping the fruit of what he sows, the doctrine of rebirth that one who dies is born again and the doctrine of Nirvan, Moksha or salvation which says that one can free oneself from the trammels of birth and death by true knowledge. These three basic doctrines or principles are common to Buddhism as to Hinduism, Jainism, Sikhism or for that matter to all religions which have their origin in India and have their common source in ancient Arya Dharma. Hence all these religions are known by the common name 'Arya Dharma' and the followers of these faiths are called as Arya-Dharmis or the followers of Arya Dharma.

Buddha himself never said that he was

preaching a new religion. He never claimed to have founded a new faith. Time and again he said that he was simply preaching the Dharma, the Arya Dharma or the Eternal (Sanatan) Dharma. His teachings are not different from the teachings of the Upanishadas, the Gita and other sacred books and of saints and sages of the Arya Hindu Dharma. A few quotations below should be sufficient to bear out the truth of what has been said above.

अत्ता ही अत्तनो नाथो को हि नाथो परो सिया ।
अत्तनाव सुदन्तेन नाथं लभति दुल्लभम् ॥

Self is the Lord of self, who else could be the Lord ? With self well-subdued, a man finds a Lord such as few can find. (Dhammapada)

The same thing has been said in the Gita in the following words :—

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

Let on raise the Self and not let the self get depressed; for verily is the self friend of the self and also the self the self's enemy. (Gita)

न जटाहि न गोत्तेन न जच्चा होति ब्राह्मणो ।
यम्हि सच्चं च धम्मो च सो सुची सो च ब्राह्मणो ॥

A man is not a Brahmin by reason of his matted hair or his lineage or his caste. In whom are to be found Truth and Dharma, he is pure and he is a Brahmin.

The same thing has been stated in the following Shloka of the Mahabharat :—

सत्यं दानं क्षमा शीलमानृशंस्यं तपोऽघृणा ।
दृश्यन्ते यत्र नागेन्द्र स ब्राह्मण इति स्मृतः ॥

He should be called a Brahmin who possesses these virtues namely—truth, liberality, forgiveness, good conduct, mercy, pity and self-control.

धम्मपीति सुखं सेति विप्पसन्नेन चेतसा ।
अरियप्पवेदिते धम्मे सदा रमति पण्डितो ॥

He who drinks deep of the Dharma, lives happily in every way, having a mind that is serene. The wise ever seek delight in the doctrine, taught by the noble ones.

Almost the same idea is conveyed by the following shloka of Gita :—

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

Whatsoever a great and wise man does that other men also do. The standard he sets up, by that the people go.

जिघृच्छा परमा रोगा संखारा परमा दुखा ।
एवं ज्ञात्वा यथाभूतं निव्वारणं परमं सुखम् ॥

Hunger is the worst of diseases, Sanskaras are the worst enemy. He who knows this truly, realises that Nirvana which is the highest bliss.

The same Nirvana or the highest bliss has been described by the Gita in the following words :—

योन्तः सुखोऽन्तरारामः तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥

He who is happy within, who rejoices within, who is illuminated within, that yogi becomes identified with Brahma and gets Eternal Bliss or Brahma Nirvana.

PANCH SHILA

The Panch Shila or the five Shilas, preached by Lord Buddha, are as follows :—

1. Let not one kill any living being.
2. Let not one take what is not given to him.
3. Let not one speak falsely.
4. Let not one drink intoxicating drinks.
5. Let not one have unchaste sexual intercourse.

They are the same as the five Yamas prescribed by the Patanjali in his Yoga-Sutra in the following words :—

“अहिंसासत्यमस्तेयब्रह्मचर्यापरिग्रहाः”

Ahinsa (non-killing or non-injury), Truth, Non-stealing, Brahmacharya or Celibacy and Non-acceptance or renunciation—these are the five Yamas or Panch Shilas.



SOME TEACHINGS OF LORD BUDDHA

मधू व मञ्जाति वालो याव पापं न पचति ।
यदा च पचति पापं अथ दुःखं निगच्छति ॥

As long as the evil deed done, does not bear fruit, the fool thinks—it is like honey; but when it ripens, then the fool suffers grief.

न हि पापं कतं कम्मं सज्जु खीरं व मुचति ।
डहन्तं बालमन्वेति भस्माच्छन्तो व पावको ॥

An evil deed, like newly-drawn milk, does not turn sour (suddenly); smouldering, like fire covered by ashes, it follows the fool.

यथा बुब्बूलकं पस्से यथा पस्से मरीचिकं ।
एवं लोकं अवेक्खन्तं मच्चुराजा न पस्सति ॥

Look upon the world as you would on a bubble; look upon it as you would on a mirage; the king of death does not see him who thus looks down upon the world.

एथ पस्सथिमं लोकं चित्तं राजरथूपमं ।
यत्थ बाला विसीदन्ति, नत्थि संगो विजानन्तं ॥

Come, look at this world, glittering like a royal chariot. The foolish are immersed in it, but the wise does not touch it.

अन्धभूतो अयं लोको तनुकेत्थ विपस्सति ।
सकुन्तो जालमुत्तो'व अप्पो सग्गाय गच्छति ॥

The world is dark; few only can see here. A few only go to heaven, like birds escaped from the net.

न वे कदरिया देवलोकं वजन्ति
बालां ह वे न प्पसंसन्ति दानं ।

धीरो च दानं अनुमोदमानो
तेनेव सो होति सुखी परत्थ ॥

The uncharitable do not go to the world of the Gods; fools only do not praise charity; the wise rejoices in charity and through it becomes happy in the other world.

किच्छो मनुस्सपटिलाभो किच्छं मच्चानं जीवितं ।
किच्छं सद्धम्मसवरां किच्छो बुद्धानं उप्पादो ॥

Difficult it is to obtain birth as a human being; difficult is the life of mortals; difficult is the hearing of the True Law ; difficult is the birth of the Awakened (the attainment of Buddhahood).

आरोग्यपरमा लाभा सन्तुट्ठी परमं धनं ।
विस्सासपरमा ज्ञाती निब्बानं परमं सुखं ॥

Health is the greatest of acquisitions; contentment the best riches ; trust is the best of relationships; Nirvana the highest happiness.

सच्चं भरो न कुञ्जेय्य, दज्जा अप्पम्पि याचितो ।
एतेहि तीहि ठानेहि गच्छे देवान सन्तिके ॥

Speak the truth, do not yield to anger ; give even though it be but little, to him who begs. By these three steps thou wilt go near the Gods.

न तावता धम्मधरो यावता बहु भासति ।
यो ह अप्पम्पि सुत्वान धम्मं कायेन पस्सति
स वे धम्मधरो होति यो धम्मं न प्पमज्जति ॥

A man is not a supporter of the law, because he talks much; even if a man has learnt little, but sees the law bodily, he is a supporter of the law, for he never neglects the law.

सुखा मत्तेय्यता लोके अथो पेत्तेय्यता सुखा ।
सुखा सामञ्जता लोके अथो ब्रह्मञ्जता सुखा ॥

Pleasant in the world is the state of a mother, pleasant the state of a father, pleasant the state of a Samana, pleasant the state of a Brahmana.

सब्वदानं धम्मदानं जिनाति
 सब्बं रसं धम्मरसो जिनाति ।
 सब्बं रतिं धम्मरती जिनाति
 तण्हक्खयो सब्वदुक्खं जिनाति ॥

The gift of the law excels all gifts;
 the sweetness of the Law surpasses all sweet-
 ness; the delight in the law exceeds all de-
 lights; the extinction of craving overcomes all
 pains.

हत्थसंयतो पादसंयतो
 वाचाय संयतो संयतुत्तमो ।
 अंभत्तरतो समाहितो
 एको सन्तुसितो तमाहु भिक्खु ॥

He who controls his hands, he who controls
 his feet, he who controls his speech, he who
 is well-controlled, he who delights inwardly,
 who is collected, who is concentrated and con-
 tent, him they call a Bhikshu.

सव्वसो नामरूपस्मिं यस्स नत्थि ममायितं ।
असता च न सोचति स वे भिक्खुति वुच्चति ॥

He who never identifies himself with name and forms and does not grieve over what is no more, he indeed is called a Bhikshu.

वाहितपापो'ति ब्राह्मणो
समचरिया समणो'ति वुच्चति ।
पव्वाजयमत्तनो मलं
तस्मा पव्वजितो'ति वुच्चति ॥

Because a man is rid of evil, therefore he is called a Brahmana; because he leads a life of rectitude, therefore he is called a Samana; because he has banished his own impurities, therefore he is called Pravrajita (a recluse).

यस्य कायेन वाचाय मनसा नत्थि दुक्कतं ।
सम्बुतं तीहि ठानेहि तमहं ब्रूमि ब्राह्मणं ॥

Him I call indeed a Brahmana who does

not offend by body, word or thought and is controlled on these points.

यस्सालया न विज्जन्ति अज्जाय अकथंकथी ।
अमतोगधं अनुप्पत्तं तमहं ब्रूमि ब्राह्मणं ॥

Him I call indeed a Brahmana who has no intrests, and when he has understood (the truth), does not say how? and who has reached depth of the immortal:

OUR DUTY

Space does not permit us to give any more quotations here from the teachings of Lord Buddha. In the end we only say that the message of the Buddha was not for one country or for one age, but for all countries, all nations and all times. India in the past, acting up to the message of Buddha, attained the highest peak of glory and led other nations on the path of peace, progress and happiness. The Buddhist period was one of the most

glorious and splendid period in the history of India. It is, therefore, the duty of all of us to honour and cherish the memory of this great son of India.

It is also the duty of all of us to strengthen the bond of brotherhood, amity and good-will between the Hindus and our Buddhist brethren of the Buddhist countries who regard this country as their sacred and holy place of pilgrimage. Thousands of Buddhist pilgrims from Japan, China, Korea, Burma, Siam, Ceylon, Tibet and Nepal visit our country every year as the birthplace of Lord Buddha and it is our bounden duty to receive and welcome them, so as to strengthen the tie of religion which binds them with us.



Dr. RADHAKRISHNAN ON BUDDHA

The following is an extract from the introduction by Dr. S. Radhakrishnan to "Buddha—beloved of the world", published by Sri Chaman Lal :—

"The Buddha attempted to achieve a purer Hinduism. His formative years were spent in the Hindu religious environment. He shares in a large measure the basic pre-suppositions of Hinduism. His outlook is a product of the Hindu religious ethos, greatly modified by his own individual genius. Monks from this country carried Buddhism to distant lands. Successions of teachers helped the growth of Buddhism in far off countries. Here in our country, Nalanda, Vallabhi, and Vikramshila were great centres of Buddhist study.

"The message of the Buddha was not only for his age but for all time. The impermanence of the world, its sorrow and suffering,

provoked his religious quest. He found how human life is subject to **Jara-marana-vyadhi-shokahatam ca samasta-locam**. The Buddha felt the threat of nothingness, of nonbeing which one experiences when he looks upon the passing world of birth and death, of disease and old age. Every generation of men vanishes away like the leaves and flowers of forgotten summers. The written word, the painted picture, the carved stone, the great structures of civilisation—all are subject to decay. The question is whether we can acquire strength and courage, whether we can discover the centre of freedom in ourselves which will save us from insecurity of time, from the body of this death. The Buddha gives us the answer “By deepening our awareness and by changing ourselves”. The way to change the world is to change the nature of man. So long as greed and cruelty, lust for power and domain over others reign in the human heart, they will be reflected in the

world as we know it.

“The change of nature is not automatic. The seed becomes a plant, the puppy becomes a dog, but the human being has to develop his potentiality consciously and deliberately. His development is not automatic “None else compels you suffer from yourselves”, says the Buddha. His last words were : “All that is composed is liable to decay; strive after salvation energetically.” All things that are born must die. We must, therefore, work hard to achieve freedom from sorrow. Salvation cannot be attained by distraction, amusement or bodily torture. The sorrow at the heart of life can only be removed by knowledge, prajna. This is not a gift, but an achievement. The Buddha asks us to find the teacher within ourselves and attain enlightenment. He asks us to develop strength of spirit through meditation and moral discipline. He asks us to abstain from injury to living beings, to refrain from taking other people’s possessions, to

develop chastity of body and mind, to refrain from telling lies and to avoid intoxicants. He does not merely, say—"thou shalt not kill"; he says—"thou shalt remove the inward attitudes towards other beings, of resentment, of exploitation, of the lust of the heart". His morality was not one of outward conformity, but of inward cleansing. We must conquer our cravings, our evil thoughts."

NAMO BUDDHAYA



Last Message of Buddha

**“Be ye lamps unto yourselves;
islands of refuge unto yourselves. Be
take yourselves to no external refuge.
Hold fast to the Truth as a lamp; hold
fast to the Truth as an island of
refuge. Look not for refuge to any one
beside yourselves.”**

